

LUCKY NUMBERS

The text of a talk given by Eugene Halliday at Parklands Ishval Audio109

I have been asked tonight to speak about Lucky Numbers. Are there any superstitious people in the audience? There are? Superstition mean building things onto things that don't belong on them. Lucky Numbers.

I am going to take it seriously now. I shall dismiss Benny Hill for a moment. I am going to .Lucky numbers....first I must define lucky, and this is tremendously important. It means the capability to be in the right place at the right time and to be able to utilize the opportunities therein contained. That is the only kind of luck there is. If you are not alert, even if there is the right time and the right place and the right conditions, if you are not alert to them, you are not lucky. So, to get lucky we have to wake up. Are we awake, right?

Loki in the Norse system, and locality are related. It means this capacity for seeing the right moment to do a certain act, the moment that is favourable to it, a here and now of immediate application.

Now we look at the word number. Notice that lovely English word in it, NUMB. Those of you who remember your maths beginning, know that when you present a mathematical problem to Mr Average, his brain immediately seizes up. Do you remember? I mean a mathematical equation staggers everybody except a mathematician. The brain goes numb. Now if we take the B off it and use num NUM, that is a very, very charming word because it means a motion of power in a substance, a motion of power in a substance, N U M. Now when power moves in substance, the substance changes its form and mode of activity, and each number has a peculiar mode of activity, proper to itself and dissimilar to other modes, so we are to think about number as relative motion of power within substances and each characteristic differs from another motion in a substance, in fact the NUM is another form of triple F, force, form, function; the indivisible triad, the force, the form, the function. Force is your will, form is your intellect, function is your activity what you do with it when you apply your will and your intellect. They are involved in that lovely word num.

Now if we reverse it, it becomes MUN mun, you know there is an organisation called 'Moonies', and then *muni* MUNI, is a nice old Indian word for a wise person and it means a person who can count accurately the characteristic motions constituting a substance, the constitution of a substance by characteristic motion. If that is known thoroughly to you, you are a *muni*. Now you know the Latin *munere* means to defend. You find it in the word 'munition, to defend, and you know that communication is not possible with another being unless being unless you are able to show them that they can increase their power of self defence by accepting the proposition you offer.

So, idea, involved NUM MUN. MUN means the same as infinite force, form, function. These three are indivisible like thought, feeling and will and you can stress one more than the other but you cannot get rid of any of the three. When you think and feeling that you are willing to think, when you will you are initiating a process determined by prior thought and feeling, when you feel you are evaluating the amount of power in your will or the amount of thought in your intellect. But the rule is, do not divide the substance, do not confound the person. Force, form and function are inseparable. We have all got them and we deceive ourselves frequently into thinking they are separable when they are not and we do this because, in fact we are able to super stress one or the other. We don't get rid of the others, but we can superstress. I can focus on thought, like a well bred Aquarian, and ignore my

impulsive ramsicality of the Arian type. I can be aesthetic, evaluate a Picasso or some other artist that I prefer, I prefer personally Paul Klee but that is a bias in the geometrical aspect of my mind. They are never separable but we can super-stress them so much that we forget the ones that we are not focussing on. We can focus very hard and behave like an intellectual, we can focus very hard on our aesthetic sense and be an exquisite appreciator of the arts, music, painting and so on and we can focus on the will to initiate change without regard to our thought and feeling so that when we stress, it is our will to stress that causes our trouble.

Now this distress means two stresses. You know purity of heart is to will one thing. If you can will one thing, there is no contradiction in you and providing the odds externally to you are not too great you must fulfil your purpose.

We will now start with the numbers. We are going to deal with one to seven because they are rather basic numbers, they correspond with seven aspects of the human psyche; they are also used symbolically under the names of the seven planets, which are not referring to those objects in the sky but to the universal field of power which precipitated those planets.

We will start with the number one and you will observe immediately that the number one is spelled with three letters in English, in French in the female at least, in German, in Italian and so on; we find three letters as in the Hebrew as three letters put together mean one. Now, why do they mean one? We have already said why, you cannot separate the triple F, force, form, function, so if one is there the three are there. So the problem is raised, if one-ness has three aspects, namely force and form and function, how are you going to make sure that you do not forget those three aspects so that you can operate from them immediately in perfect balance.

Now some of the great mystics of the Seventeenth Century insisted on what they called the Temperament. Now temperament means balance. Most people popularly, think temperament means imbalance. "Oh he is temperamental," that means he can be knocked off balance. It is the exact opposite. The word 'temperament', like the word 'tempering' in steel, means to put a thing into its best condition. When you temper a thing, you will heat it up and you will plunge it into water or oil or some other fluid and you will make it so it compacts itself together and attains a unity that it didn't have before. Now to get this unity, we actually have to practice watching our own internal conditions in which we think reflectively, that is that we will to think, not just to think that we think, not just to will, but to will that we will, not just to feel aesthetically but to feel that we feel. We must make everything reflexive, reflexive will, reflexive feeling, reflexive thinking are very powerful because the reflection makes them into a unity like those we find when we temper steel. Without tempering that steel will not be very good in a battle. Those of you who know the art of making Samurai swords by folding and banging, folding and banging and it finally results in a very peculiar unity of flexibility of strength, of cutting edge all at once in one sword.

Now we need that kind of mind a minimalist can think about thinking, think about feeling, think about willing; a heart that can feel about thinking, feel about feeling, feel about willing; a will that can will about thinking will to feel, will to will. When we get this we have got a magical nine haven't we? Who said, "Hmmm?" Mathematician in the front row. Actually she is. She says, "No." But she is the manageress of a very successful business and now owns half of Cheshire. All lies. A lie is something laid down for some purpose. Don't worry about it. Never care whether the lie is a truth or a falsity. In that case, if it is a truth it is useful; if it is a falsity it will let you down and enable you to

have your next lesson. I apologise Ghreta. Will you let me finish my apology; Apology is only saying words on top of the situation to cover it up. Beware of apologists. Apologue.

Back to one, now if we don't get oneness in our lives in what we do, we are bound, I mean bound, like tied up, to fail. We are bound if we don't get unity, to think with a stress which ignores feeling and will or we feel with a stress that ignores thinking and willing, or we will with a stress that ignores thinking and feeling. So we are bound to be unsuccessful if we don't get unity. Unity is all we need. If we get unity we have a very funny thing that goes with it. Would you like it? Ghreta would like it. It is omniscience, omnipotence and omnipresence. You think that is a big order, but it isn't really because, in actual fact, the human mind and soul knows the world that it knows only because that world is inside it. So it is no bigger than you are when you are reflexive. The world that you see, apparently outside you is a projection of your intention that there be a world.

Now David has put me this instrument here so if I felt like drawing, which I probably won't, on principle, I can do so. Now he projected that here. Did he know if I wanted it tonight? He told me I have got a pencil that works, a thin one and a thick one, very nice. That is his projection, but he read my intention, so it is both our projections. The world we live in is a construct of all our intentionalities. Every one of us is contributing into a vast, I would say, Infinite, Field of Sentient Power. We are projecting into it, thoughts, feelings and wills and the totality of all of these is the Universe. And when we examine it we will never find anything in it other than that we are projecting into it in order to find it. In Hindu philosophy that is called *Maya*. *MAYA* actually means appetival affirmation, *ma* for appetite and *ya* for affirmation, *maya*, appetival affirmation. That means you cannot see anything unless you have the appetite to see it. Anybody who would like to prove that wrong stand up and prove it now, or for ever hold their codfish! Can you do it? Can you imagine yourself examining the world without an intent to see something and without a bias to prefer this other than that? Nobody can do it. It is true that we project the world when we examine the world? Thus it is very important in what ... quantum physics, subatomic physics?

Is there a hand up there? [Inaudable question] – Is the person also deaf and lacking insensitivity on the skin. You have got as funny kind of person there. What kind of person is it, is it blind, deaf and dumb with no sense of smell and no capacity of feeling vibration?

I saw a very interesting film not very long ago about a girl who is deaf who conducts by vibration. Did you see that? Who conducts by vibration? The Universe **is** vibration. If a person has his back to an avalanche when it comes, that person is ignoring it.

But it is still there.

What is?

The avalanche.

It is there because it is being ignored. You know that ignorance means wilful disregard, it does not mean nescience, it means wilful disregard When I was in Switzerland on one occasion I had the good fortune to see a friend of mine buried in a small avalanche. I said my good fortune, I saw it, I wasn't in it. Now it is very educational, it made me very careful. Do you know it gave me ears to listen for a little slurring sound and I did not ignore it. If a bird went '*oeff*' I thought possible avalanche! Now when you turn and look backwards like that, in case, that is exactly the meaning of the word 'respect'.

Respect means look back at and if you have been hit hard enough and often enough, but not too hard, if you survive the blow, you are alerted in the way you were not before.

Question Answer Have you studied Barclay's Subjective Idealism, yes?

Mmm I know a bit about it.

You know a bit about it? Well to be is to be perceived.

So he says.

So he says, well he was a very good deep Irish ecclesiastical refined thinker. He knew what he meant. Some people have not understood him at all and bothered to argue against him and made arguments that he never had and never believed and then contradict them. But in fact, if you think carefully, being is being perceived. If you have a being of any kind, a snowball or a lemonade, whatever it is, to have that being is to perceive that being and you cannot conceive yourself having or knowing a being without perceiving it, can you? Can I see a head wobble? Why have you gone silent?

Q. Inaudible

act of will to unity. Allah is One, God is One, *Adonai* is One. To be at all a conscious being is to be a One. In How could that possibly be? What are you saying is....

Question

That's a good one. I'd like to drag you out, put a rope round your neck and hang you from the ceiling for saying that, do you know? What is logic in your mind that you could logically infer it? What does that mean? You have a world, the Logos and by means of manipulations of that verbal sound you produce conclusions about something that is not there and posit it is there by logic. Is that true? Course it is and if you agree with it you agree with the fourth gospel that says, "In the Beginning was the logos, the word, and without the word nothing was made." What was meant there was quite simple, unless you name your sensum it does not become a percept. Let us distinguish – the sensum, anything whatever that you can feel, - *sentire*, to feel, but it does not mean to formulate accurately. It means to be aware, but not of any particular definable, that is a sensum. Now to turn the sensum into a percept that you can recognise, you must define it verbally.

Can anyone smell caramel in the audience now? Someone with a caramel? Can you remember the smell of caramel? Some can, those who try, the awkward squad will. Those who can. Now where on Earth was that smell of caramel before we name it? The answer, lurking in the Infinite Field of sentient possibilities, waiting for a name to evoke it, names evoke mental content, are we agreed about that? Names evoke mental content. *Vocare est invocare*, to voice is to invoke. As soon as you name something – let us take a single letter, the indefinite article A. Does it mean nothing? Or does it mean an undefined article, but nevertheless an article? It has got a meaning. You cannot utter a letter, a single letter without invoking a correspondence for it in your mind.

Right, let us go back to oneness again because it is the most important thing we can think of, *Adonai echad*, The Lord is one. He is not one because He is not differentiated, He is one because his differentiations are held together by an act of will to unity, not a sloppy one like an unbelievable inestimable jellyfish, a oneness of an the act of becoming conscious. You focus, you deliberately try to posit yourself as an observer.

One, spelled with three letters, one of which means force, one means form, one means function. In Christianity that is called Father, Son and Holy Ghost or Holy Spirit. Father means the Power, will; Son means the intellect, the logic, and the Holy Spirit is the aggression of activity from the will and the intellect. Those three are never separable but we can super-stress one at the expense of the other two or super-stress two at the expense of the remaining one. We can do it, we frequently do it, it is the biggest single cause of the world's disgusting present condition. We know we are all in danger of elimination by nuclear weapons don't we? Who were the men that designed them, who were the men that made them, who were the men in charge of them and who do they ask first? Seriously. Have they gone to the people and said do you want them? But some idiot at some level will say the voice of the people has declared itself for nuclear weapons, even at the expense of the elimination of the human race, because the alternative is another fellow might eliminate us. There are many countries today quietly working away on nuclear weapons and when they get one they will tend to look for an opportunity, an excuse, to use it. And as from Moscow yesterday when a submarine gets into trouble, "No danger." Chernobyl, no danger, Scattergood (Sattesthwaite) called Sellafield now, no danger.

Those who pursue power and want power for themselves over other people are utterly lacking in intellectual balance. You can't pursue power over other people if you have any deep logic, because you cannot have that power, it isn't possible. If you talk about democracy and representative governments and so on to fool people but you can't actually get unity in people. There are a few people in this room now, imagine if we got in a very large room the total population of the world and put it to them what would they like to be done as the next step of human development would we get a unific answer?

No.


Well for instance, the baby sitting in its nappy be ready to vote or would it just say, "Mummy I want a drink? And the old man, like myself, ready for death anyway, would he care much?

O K. You wish to destroy yourselves by nuclear weapons, what is the difference between that and polluting water supplies, or using poison gases or the old fashioned stone with which Cain murdered his brother Abel? What is the difference? Death is death when you get it. We would not find a unity of solution if we get all the people in the world together, because they are not all the same age. Now can they? Does the new born baby have a vocabulary that can deal with Neil Kinnock or Derek Hatton or Mr Tebbit. Have they got the same vocabulary? No! If you haven't got the same vocabulary with identical meaning, how can you possibly agree?

First you must come to terms and you must exchange terms and you must define them in such a way that they are acceptable. Remember, munitions, *munere*, acceptable to both sides as instruments of power, defence, and if you can't do that you can't get the agreement you need in the world, can you? Now I don't think for a moment, anybody here could possibly believe that all the politicking, politickings gentlemen of America, Russia, China, Europe could possibly agree about the purpose

excepting one factor, one again. One factor, they all want their own way, don't they? Doesn't every individual in moments of honesty, know it wants its own way. It may think this is a better way than another one way, nevertheless, it is its own way it wants as it understands it so that one is a very, very powerful concept. When we use that word "one" there is, you remember, it has got three letters to spell it, and one means power, one means intellectual form, and one means activity based on those two, If we don't remember that our action, our function is bound to be deficient. So, if you want to be efficient in any field, business in art, in life you have to come to terms with oneness. Have we got that sufficiently clear for the moment?


Oneness is something we must have if we are to be efficient, and it requires us to put together thought, feeling and will. If they are not perfectly balanced the act cannot be perfectly efficient. For the time being that will do for one.

We now go to two. Now two you make a mystic sign like that don't you? Just separate two fingers,
 look at it and say two, *et tu Brute*. The moment you have got two, that is a one and another one.


I think I'll try the pen, I'll try the thick one. When we write one we write it like this 1. Is that visible or is it too light? Can you see it?

Yes.

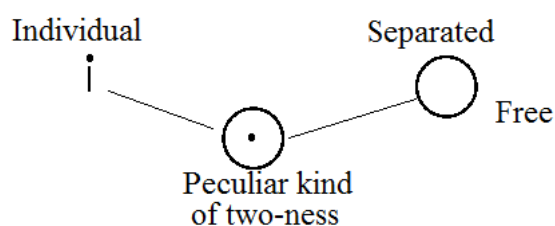
You are better than I am, maybe I am being blinded by the wan light WAN. Now that represents one mathematically. It represents one individual and individual means that which is in a state of divisibility from another one.

 Now when we had one it would have been more correct to draw a circle, I'll draw that over there, because every being that has unity is circumscribed by binding forces. If it is not circumscribed the energy is floating endlessly in infinity So really we should start with a circle and call it zero and say zero is really number one.

Now you know that in mathematics, you start with a zero, not with a one like this one (I). Now the Ancient world, they said, "O.K., that is circumscription (O) and that one (I) is individuation. The fact that this circle of energy separates the outside from the inside allows us to talk about oneness, unity." This is enclosed, this is energy locked up, trapped and that is energy free, outside. So we want to put that one, which refers to the zero, that is the discriminating, zealous energy rotation and mark of the individual which, in our letter, strictly speaking is a dot on our letter i which the Greeks did not bother to note anyway, because they thought, if you put the dot there, like that and a fly sits on it, people would misread it, so we will put a vertical that is less easy to misinterpret and don't bother with the dot. I know one Greek professor who says it is stupid of us to dot the i because the Greeks didn't. In fact what they did was to extend the (.) I to a line which was easier to read, because of the impurities of early writing materials and faults, papyrus and so on.

 Now we are going to put the two together in this form that means all circumscriptions, and we are taking the dot from there and putting it there and we now have a peculiar type of two-ness. In this one, where we have the zero only, you know the rest of the diagram, where we have the zero that is infinity, that is not finite, with no definable property, and there is an enclosure which is finite (O). So the opposition there is between a non-definable infinity and a

circumscribed finity, there, and it is a bit of a woolly thing to think about, isn't it? Think of an ineffable infinite. Have you got a good image? No, no image is possible for that one. As soon as you make an image you have gone onto the dot level. • That is the dot that Jesus said should not pass away till all be fulfilled, the jot, the letter *yod*, that tenth letter of the alphabet. *Tenere*, to hold. Now when we put the dot in there it allows another kind of duality to be examined, that there is a circumscribing force, remember we are invoking by the use of words, ideas in the mind, a circumscribing force which is going round a central dot, and allows us to contemplate the difference between the dot and the circle. Now when I drew that circle I had first to put down the pen that made the dot, and then push it through space like that until it made itself again. So really the circle was a travelling dot. So now we have a very interesting two-ness a travelling force which is called a *torah* or *rota*, the wheel and a central, static, positive hub, a centre of rotation, which itself, does not move.



Now we can see why it is lucky to know this. Everything whatever, everything in the whole of reality, every thing, **THING**, every thing is made of energy rotating around centres.. The atom, the electron, everything whatever, if it exists, as localisable entity, is made of a force spinning round a centre, and the centre is relatively static compared with the spinning motion.

So that gives us a very different kind of two-ness to the two-ness we have when we contemplate a simple void infinite and a void finite with a dividing line between, two voids, one Infinite and one finite, dividing line between a bit of a wall-ey thing. At the moment we say there is a possibility of a rotation around a centre we have got two forms that we can contemplate. This duality is tremendously important, it is a special kind, it is not like the duality we have in the Infinite void and the finite void, with the finite void inside the infinite void with nothing to divide the one from the other of the now content that we would like to separate.


So we have now a special kind of duality that is actually extended into the drawing of an I, because it represents you, all observers as central to a Universe, a one turn which they




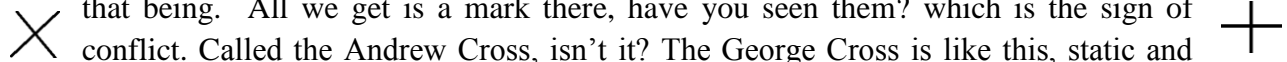
observe from within by projecting their attention outwardly. That dot, remember we had to make a dot to make the circle, projected itself and ran round itself like this. One dot, one projection, one going round. (Lifting pen from dot to circling) That dot projected the circle, that dot is a very, very powerful concept, and thus you have a location without dimension, as in Euclid.

First the dimension is brought into being by an intention of will but before the intention there is a location where it may be posited when you will to posit it, but it isn't there until, so it has no dimension but it as a location in your mind. Now I will point to a place in the air, say about one yard from my eye, I am looking at it. I don't see anything there at the moment, but when I look at it there, mmmm, I could get a bit of wire, put it on the ground, bring it up and wrap it round that. I start with a location with no dimension, and then I wrap round it a piece of wire that has got dimension, so this is a special kind of twoness. Now, at this point I am going to give a warning. Every concept admits of a right and wrong use, every concept is helpful and dangerous.

Let us have a look. We will go back to this one. Here, I think we have got some Norse rune specialists in the room tonight. Here is one individual and there is another individual and they can represent individual human beings or any other sentient entities that might exist, like individual

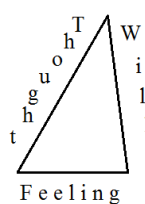
angels, individual gods, individual devils or whatever, but individuals. And then we have this to remember, within the circle of existence we put dots like this. Remember I am putting dots deliberately to point a point. I am saying every dot down there is equally valid as  posited by the being that posits them. They are, each one of them where it stresses itself and identifies with itself, has validity absolute. Each dot thinks I am O.K., and each dot, remember all power is sentient, each dot wishes not to be subordinated to the will of another dot, each individual human being does not like to be subordinated to another being.

Just before I came down tonight I watched about five minutes of a nature film in which a cheetah and a leopard were having a difference of opinion about who should eat a gazelle. It occurs everywhere, from the biggest mammoth down to the tiniest sub atomic microbe, there is always this, that every dot wants to be the ruler of the other dots to stop them ruling it. And this is represented in this manner, this individual wants [to be able] to talk down to that one, but that individual wanted to talk down to that one.

 Does anybody recognise the Norse rune that I have drawn and know what it means? It means Mankind. That is the diagram of mankind. Anybody who has studies that Norse system of symbolic language will recognize, "Oh there is mankind." Now why is it mankind? Because every man, like every microbe wishes to be not dictated to by all the others and therefore intends to centre itself and treat other beings as peripheral to it, and there is the beginning of all war, all disagreement between all beings that each being wishes to talk down to the others to stop the others talking down to that being. All we get is a mark there, have you seen them? which is the sign of  conflict. Called the Andrew Cross, isn't it? The George Cross is like this, static and the Andrew cross is also called the Whirling Cross or the Cross of Conflict, is like our letter Eight (8) or the Greek IH [Ϟ]. Now it is really a very primitive drawing of two sticks or staves striking each other. Now it means to say, if you look down on other people to stop them dictating to you, don't forget they are looking down on you to stop you dictating to them.

Now self- reflexive consciousness allows you to remember that other people are as likely to want to boss you as you are trying to boss them. There is always the two aspects, one, I'd like to boss everybody, and then, mysteriously, crazy but true, I'd like them all to love me for my beneficence, my benevolence, I only want to dictate to you for your sake so we can be in harmony. I can't give up my sense impulse whatever I do and I know you can't. So I know that unless I take very great care, you will dictate to me, but if I try to dictate to you, you will oppose me. Now where is our heavenly harmony if this is true? This is the number two, the mark of duality. The mark of two-ness implies it could be co-operation or it could be warfare. That mark like an X there means the possibility of friendship or enmity, both. In primitive European sign language carved in wood it meant friendly comradeship, keep your eyes open, beware of the gift of Trojan horse from Greek. The word gift, GIFT, is modern German for poison, beware. We know this is true of everybody who examines themselves on the inside. And if they think it is not true, they are either deliberately lying to themselves consciously, this is not too bad, or they are lying unconsciously, which is very bad, because to lie unconsciously is to trap yourself in your own verbal structure.

That is enough for two for the moment. Two good means friendship and it could mean enmity.



Now we will have three. If we do three like this, Roman style, there is three **III**, it does not show us quite the possibilities of another kind of three does. Take the three sticks and lay them down and now we have enclosed a triangle that can serve to remind us that we think, feel and will. In the Vatican, that means the Holy Trinity. In all religious systems the triangle means think it, feel it, will it equally, equilateral triangle. You don't want a triangle like this, that is my thought, that is my will, and that is my feeling. Can you see that is a funny thing? That is kinetic and it hasn't got the peace, the stability of that one has it? Anything less than an equilateral triangle will not do.

Now Three and TRI, tri, and TR, double E tree, all come from the same base. The one divides and that is three, tri and the moment you get this tri, you have great good fortune. That is to say you could actually balance your thinking, your feeling and your willing in perfect equilibrium and therefore guarantee your efficiency in anything you do. Or you can use that against other people with unbalanced triangles. Remember, everything has a good and a bad aspect. If anything that would guarantee your unity of thought, feeling and will, could be an occasion whereby you take an advantage of somebody else who hasn't got that balance.



Now there are two religions in the world, there have been since the beginnings of the human race and they have always fought and always one has tried to kill the other, and always, both have survived. One is called the religion of Cain and the other, the religion of Abel. Now one says, as an individual I do that the infinite Voidity in which I live and move and have my being, has no power over me whatever. I am self made and I can utilise the whole Universe perfectly, without consultation with anyone else.


Is that oil David, or water?


Two religions, they have always existed. One is the religion of external ceremonial and the other is the internal religion of meditation on the ultimate one-ness of being, the ultimate not two-ness of being, the *Advaita*, the not two-ness of being. There are two religions. Now one of them has devoted itself to external ceremonial, to garments, to crowns, to mitres, to large sticks, signs of authority and the other has not had any interest whatever in the external ceremonial, the ritual because it has been too busy internally with its own relation with the Infinite.

Let us draw it again There is one religion and there is the other one The religion of peripheral extraversion ceremonial and the religion of the individual self examinations in depth, what today we call depth psychology and of which possible Carl Jung is the rough approximation, the search for the collective sub-conscious. If he had called it the pre-selective super conscious that would have been more accurate, but because of the century in which he was born and worked he wasn't quite ready for that Infinity of this void space around here is the highest conceivable intelligence and has control over the circle and the dot. "*La ila illalala.*" There is no other worshipful being other than one being. We call it all life, *Allah*. Allah means the infinite life. The only worship-able being is the Infinity of Power, consciousness, action. Anything less than that is idolatry.

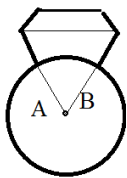
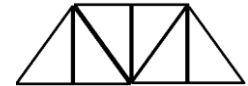
That rotation round there, let us write rota there that is the name of this religion. The name of that religion in there is initiative, that is the dot. It is That is an initiatory religion. Now in initiation you do not refer to the external world to decide what to do, you refer to your centre. You discover your own personal, deep will and you operate from that, not from an external, formal impression of the sense organs. So the rota, which turns, to our Hebrew friend, *torah*, or a card game Tarot, all the same root, that which would turn, that which repeats annually, a ritual round the year, it allows us to observe spring, summer, autumn, winter, spring again, summer autumn, winter, spring again,, and the danger with this ceremonial is that it extroverts your attention and if you are not careful takes you off the centre of your volitional initiation.

Let us be very clear, two religions, a religion of initiative on the inside which cannot be touched by the outside; and a religion of external ceremonial which, by its very definition cannot touch the innermost centre of the deep will. Now we have got that out of our triangle, out of three. Our number three, which we write like this,  is really the same number in a cursive form like that  and then turns this(3) round.

The reason why this is so, once upon a time the whole human race spoke one language and  understood what it said to each other. But the will to power got into them and they began to

 keep secrets and then they took all their primitive sign languages and they altered them a

little and they turned them round, turned them upside down, left to right,. Some read left to right, some right to left, some vertically; all to keep a secret from another people beyond your domain, and thus arise secrecy and misrepresentation and a multitude of languages, which is called the building of the Tower of Babel.



We will now look at four. Now with four we don't have to do one, two three four. We can do this like we did with the triangle and we get a very good sign of a brick, which you can build with better. When you build with triangles you put one there and if you do not put another one there it is not stable there. And if you do this with it you will either have to extend again like this and this, you will always have this lack of verticality here and here and you could, of course, become a pyramid builder and arrive at an Egyptian type of analysis. So once you have a squared off right angle stone or brick, you can build buildings and the vertical is a line pointing directly to the centre of the earth. And there is the earth and there is its centre and here is my building on it. If that building is to be stable, that line we call vertical(A) must point to that centre, and so must that (B). If we put a billiard table on it and, and put it here, one leg of the table, one leg of the table, for that table to be called flat it must have an identical curvature of the surface of the Earth and it is still pointing like this. If it were not curved like that, if it was what you call really flat, like this, the billiard balls would collect at the centre.

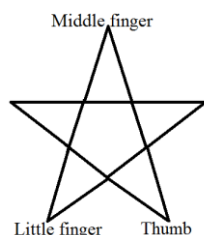
Now four means the establishment of the three in a stable condition, so four is the mark of the true free mason. The other day I saw an interesting film about New Guinea, and a marvellous river that as very rough. Did any of you see that film? And it was a very nicely made film and it showed Human Beings being defeated by natural forces. But there was another scene, a scene of initiation of young men, and in this the young men were cut with knives, so the blood ran out of their bodies. And they were told this blood that is running out of you is the blood of your mother, and you are now released from dependence on any mother. This initiation makes you no longer a child, mother-dependent. Now you are a man, free from mother influence and you are a master of the crocodile. The crocodile was the grandmother's. Now those ritual initiations of young boys into manhood all have an equivalent of this. You must break the tie with your mother, the umbilical cord must be cut.

I remember, on one occasion, I had to go to a hospital where a fellow had just been taken in because he had pushed his mother downstairs and nearly broken her neck. And I said to him, "How did it happen? You are an unmarried man over forty, how did it happen that after living with your mother so long, peacefully, how did you come to push her down stairs? He said very simply, like all true crazy fellows, that is truly with good perception, " It was the only time in the whole of my life with her that it happened when I came out of the bathroom to go in the bedroom, she was at the top of the stairs, and my arm came out." So I said to him, "You have read a bit of Freudian psychology haven't you?" and he said, "Yes." I said, "Would you like to come out quickly?" He said, "Yes." I said, "What would you say about your relation with your mother?" He said, "She hasn't cut the umbilical

cord,” and I said, “Does it matter what she has done if you have cut your end?” And he got better very quickly and we agreed that he’d go out and find a nice woman at his age and with his financial position that would not be difficult and get married without telling his mother and take the bride home and let her deal with the mother. So he actually arrived at home with the new bride that he hadn’t mentioned. And behold peace! There has been no trouble with his brain since, nor with his mother. The lady that married him was so glad to get him, she was kind to his mother, and insured her.

When you think in that way, do you know what you are called? Do you know what you are called, can you guess, (Taps on overhead projector)you are dotty. That is where it is from. You are dotty, you are an individual, you are a *yod*. You are a hand of the Absolute, *yod* means a hand, *yod* is a dot. *Yod* means an instrument of divinity, like every muslim is a *khalif* for Allah, like every Christian is supposed to be doing the work of God, like every Hindu is doing similarly [apart from sectarian influences]

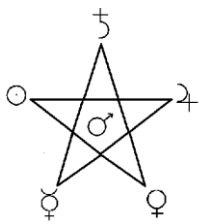
So four square means you are a mason, a ma – son, a son of your mother, but now you have squared yourself up with the reality, when you can actually stand, actually be kind to your mother without fear, without bribery actually be helpful and constructive, you are a true Ma’s son, son of your mother. Now your real mother is your very own protoplasm. Mother, MO, the principle of substantiality. Your substance is you, it doesn’t belong to your external so-called mother. When you were a baby you were part of her protoplasm, an ovum, part of your Father, the sperm, these two got together without permission of the mother or the father and proceeded to grow into a child, but that child made its own placenta. The so-called mother did not make it, the child made it. The child is a parasite on the mother, it is really an independent entity from the moment of that fertilisation, male or female. When you thoroughly understand your external so-called parent is not your mother, “Call no man Father or Mother on Earth,” One is your Father, the Infinite generative power of the Absolute. That is four, the establishment of the three in the stable, unshakable condition so that you can erect in the time matter world structures of thought, feeling and will which will not collapse, they will be eternal, you will be a true free ma-son, a free son of your mother, and she will be glad, for your sake, that you made the break; and you will glad for her sake that you made it, because you can’t be kind to your mother as long as someone has not cut the umbilical cord both ends.



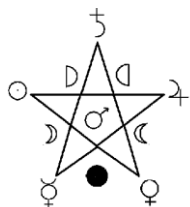
Now go to five. We could do five like that [5] or like that √. And that is not very helpful, V that means developmental power, that is not bad, but better is that. Now that five pointed star is used in all the major religions to symbolise exactly what your five digits signify growing out of your palm. I am going to put little finger there, thumb there, middle finger there. Little finger, Mercury. Now Mercury means commodities material commodities the things you need in the material world in order to survive. Put that on your little finger. Hold your hand like that with the fingers equidistant and you have these five points. Five, the quintessence. You establish your trinity of thought, feeling and will, you have stabilised it on the square by freeing yourself from your external mother influence, and now you are going to do a very clever thing, handle the commodity, external world, remember you are a living being, total interest in dot inside is the symbol of the Sun, that is your life principle, put that on your ring finger and then put the mark of Saturn over your middle finger, your middle finger means time, Saturn is the Lord of Time. Look at what we have got already. If you can handle the external, material commodity world without losing your life in the involvement with it, hold it profitless to gain the whole world of matter and commodities and lose your soul, your life in the process, won’t do.



Now in time you are serially developing, one event after another, you have to remember time, because although you are a live being, later that organism will be dead, so remember time and don’t waste it. And then Jupiter, that means expansion, the opposite of Saturn, Saturn contracts in time,



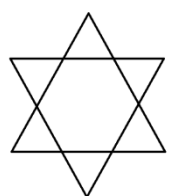
focuses you in time/matter



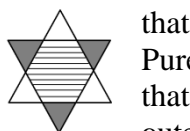
focuses you in time/matter

focuses you in time/matter makes you forget the infinity which has precipitated time/matter. And then we come on the sun there, Venus, love. The whole thing is a function there of love. The reason you bother to eat food, consume commodities, change your car every two years, is so that your life process will be enhanced, and it occurs in time and finites you, slowly ages you and kills you, but you will go out of this world into an expanded world of eternity because Love is a force running through all those others, and the whole of it is based on energy. So we will put a sign of the planet Mars, which means energy, in the middle. Those five are energy's function. And now we are going to put the Moon. There is the Black Moon, the one you don't see, there is first quarter, there is half, beginning to wane, last quarter. We have now got a total mnemonic on that five pointed star, tremendously helpful for us.

Now what we are going to do with six?

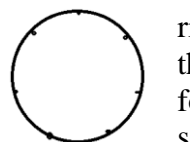


Well I'll put it here. I will put six like this, 6, and this is our Jewish way of doing it. Six is to remind us of the two worlds; there is a world of thought, feeling and will on the inside of our skin and there is a world of thought, feeling and will projected outside our skin by the inside. Remember the dot projected the circumference and we, from our initiative deep will have projected our world. If you think there is a world. If you think there is a world outside all of us which nobody sees, that is very bad logic. The totality of all conceivable is conceived in minds that conceive them. Now this one says remember there is a world that points upwards that is vectored towards Infinity; and there is a world vectored downwards to the finite. We will darken this one a bit



that is the time/matter world and this is the half time world. That is Pure Spirit, Pure Spirit, Pure Spirit, matter, matter, matter, and the twilight world. And that six-pointed star tells us that we live in two worlds, a world inside our skin and a world outside our skin and the outer is projected by the inner, and if we forget that it is the innermost deep will that projects the external one we are in trouble, because then we obey the external stimulus if it were justified in itself coming to us from outside with authority over our innermost will, and that is false reasoning.

Now we want one for seven. Now the word seven means S even or spirit even. I am going to do this.



How many is that? One two three, four, five, six, seven, is that right? Have I got it right? One two three..... seven. Now I'll mark it. How do you like messing about like this? One, two, three, four, five, seven, is that good enough? I mean it is good enough for me and I have got to do it and it had better do for you. Now how do you make a seven-pointed star out of that one? Well what you do is quite simple actually you skip two, yes? Whereas there we skipped round like that [miss one] now we are going to say, that one, that one, that one, right? One skip two, skip two, skip two, skip two, is it? Do you like it? skip two, skip two, is that right? You see how difficult it is, shall we try again?

Yes.
It is very hard this you know, now I'm telling you what I am doing now is easy compared to the fact that it corresponds with. What we have got to do is have seven, yes? And where will they be? One, two, three, four, five, six, seven, is that seven?
Yes.
Oh thank God for that!

Now we have got to skip two to do it, haven't we? Is that right? Help me please. None of us can do this without the help of everybody. Count that as one, OK? If I skip two, where do I go, there?

Yes

I'll try it. I am trusting you, yes? Now if I skip two again, there? Sure? Is that OK? If I skip two, is that it, sure?

Yes.

I'm not, if I skip two now?

That one.

That one? And so on. Mathematician Ghreta is clearest, and I skip two again, is that right?

Yes.

Now I skip two again, and I skip two again. Is that right? Thank you for your help. I am quite serious, no single human being can balance these seven without the help of every other human being. You saw the trouble I was in unaided I have been practising that for seventy five years and I still can't do it but with your aid, and especially Ghreta's, you know there is always one person cleverer than another to whom you can go to get help. Now do you believe it? Let us go through the seven. Saturn, number one, focus on the point. Do you like it? Well what happened? You compress it so it tries to expand, and those two put together cause rotation which is Mercury, and those added together produce heat friction which is Mars, and those added together produce the Sun which is incandescent and that produces love, Venus. One, two, three, four, five, six, we only want one don't we? What is it? The Moon. Now the Moon is said to be the casket that holds the others. Contraction, expansion, rotation, heat generation, illumination, love for enlightenment with due regard to the periodicity of the Lunar, phasic world. Now when we can do these seven simultaneously we have finished our work, and we cannot do it without each other's help.

Lots of men, the anchorites, went, in the early days of Christianity, in the desert saying I will get enlightenment far from the madding crowds with no rude strife, all they got were images of nude ladies in the desert. They all hallucinated. Look at the temptations of the saints in the desert, they are all surrounded by beautiful ladies, who won't go away. They are the projections of the thing that were rejected by the saint that which you rejected comes back. You cannot afford to reject anything whatever from your being. All must be assimilated, all must be affirmed, all must be held and confessed to be part of total, unific reality. When you have that you have seven, S even, perfect temperament, perfect spiritual balance. How is that for seven numbers? You don't want me to bother you with eight do you?

[Long pause.]



I'll do the eight this way and leave it with you. That means the reciprocal relation of all beings whatever. So we will think about that for a little, but, do remember this, you cannot get to the seventh one without free communication with every other human being, and that will open you up to communicate more with each other, exchange ideas. Somebody has always got something that you haven't got that you need.

Richard Carlyle once said, "When two men meet they have a duty either to inform or be informed."

Thank you.